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THE WAYFARER.

I will reach far down in the pit of sorrow
And gather song.
With the bitter past I will deck tomorrow.

I will turn no cowardly look behind me,
But still fare on
Till the glow of ultimate joy shall blind me.

—Helen Huntington.

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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CONCERNING JAPAN AND SIBERIA.

An article in the August number of Asia, the journal of the American Asiatic Association, throws considerable light on the attitude of Japan as to Intervention in Siberia and also on Japan's general attitude on the war. The article is by Mr. Adachi Kinnosuke, whom the editor mentions as a man closely observing public opinion in Japan.

We take it that Mr. Kinnosuke's article was written in July. This is his opening paragraph:

"Japan is against the expedition into Siberia. She is opposed to it emphatically—at the time of writing anyway—if not quite unanimously. The leaders of the present Terauchi regime are opposed to it. The banner-bearers of the leading political parties in the country, in spite of their various vociferous differences on other matters past counting, are nevertheless absolutely one on this—their opposition to an armed intervention in Siberia by Japan. And so are the Japanese newspapers. In some quarters in the army and navy circles of Japan the plan for armed intervention is reported to be more or less popular; but that is about all."

Baron Goto, the new Minister for Foreign Affairs, who is said to be "far and away the most dominant figure in the Terauchi administration," is set forth as opposing armed intervention.

Viscount Kato, the man whom Marquis Okuma nominated as his favorite candidate for the Premiership to succeed him when he resigned, a man considered by many as the greatest living diplomat in Japan—is thus quoted:

"Sending an armed force into Siberia is of course to prepare against the eastward aggression of Germany. But it is hardly conceivable that Germany is to inaugurate an offensive attack upon Japan proceeding all the way through the vast distances of Siberia. It is a piece of blind stupidity for us to send a great armed force into Siberia just now. Now is the time when our country should nourish and foster her strength for whatever the future may bring forth."

The writer of the article, after considering the question of armed intervention from several angles, gives finally the reason against such intervention which he de-

siderable space would be needed to complete it. It would clares to be "bigger than all other reasons in the eyes of loyal Japanese:

"Japan is opposed to sending her army to Siberia because her allies do not seem to trust her as an ally. Japan is sensitive on the point of her national honor—sensitive past the understanding of Occidental peoples. Naturally she resents the remotest hint of the lack of confidence on the part of her allies in her sincerity and fidelity to the cause. Is Japan an ally of France, of England, of the United States? Then she should be trusted with all the confidence due to an ally. Are the Entente Powers not willing to repose utmost and absolute confidence in Japan? Then they should come forth frankly and kick Japan out of the company. The United States, the glory and boast of whose diplomacy is frankness, should do so before any other powers. There is no middle ground here."

Mr. Kinnosuke quotes an influential Japanese paper as saying on June 14th of this year: "The intelligent people of the Entente countries recognize the pressing necessity of discussing the Russian policy with Japan. They recognize that Japan is the dominant factor in the Russian situation. At the same time they do not put their trust in Japan. To have the officers of other countries lead the armies of Japan afield is tantamount to bidding the soldiers of Japan to hoist on their heads, chasing over the wide fields of Europe and Asia, self-confessing advertisements of being men of an inferior power. If the Allies recognize the immediate necessity of armed assistance for Russia, why do they not face Japan with the brave decision and the breadth of judgment of entrusting Japan with the whole enterprise?"

And then Mr. Adachi Kinnosuke concludes his article: "As long as Japan's Allies refuse to give her the one irrefutable proof of their complete trust in her integrity by entrusting the enterprise into her sole hands, Japan as a nation will have none of it, whatever the Terauchi regime may decide to do."

The Pacific, let it be remarked here, is not considering the question of intervention by the United States government. We believe that President Wilson is handling that matter admirably.

JAPAN'S THWARTED EMIGRATION.

Among the most recent articles throwing light on the Oriental situation is one by Mr. Walter Weyl in the May number of "Asia"—the journal of the American Asiatic Association. Mr. Weyl is mentioned in an editorial note as the author of "American World Policies," and as a man "well-known to the readers of the magazine for his clear analyses of essentials in our Far Eastern problems."

In the February number of the same magazine, Mr. Weyl had an article on "Japan's Menacing Birth-Rate." We cannot at this time do much more than mention that article. Mr. Weyl considers the question from all angles, and concludes that the increase of population and the growing economic pressure places Japan today "in the shadow of a great trial." Nothing yet suggested it seems to him will provide for the increase in population. Japan cannot solve the problem as other nations in the past have solved it. In her limited territory she cannot solve it; and Japanese "emigration is thwarted and checked." So concludes the first article, which presents in brief facts what none but a juggler will attempt to deny.

Mr. Weyl's second article opens with this paragraph:

"The Japanese emigrant is permitted to go wherever he cannot thrive. He is not permitted to go where he can

thrive. This is the crux of the whole Japanese emigration question."

The choice thus presented to the Japanese emigrant he regards as an ironic one. "The relatively empty lands where pioneers might build up a new civilization are locked and barred and double-barred. They are locked to the Japanese and opened to the white man. On the other hand Japan may people Korea or Formosa if she can. Only she cannot. Or she may enter China and displace the Chinese. The privilege is as valuable as the right to emigrate to Mars."

Mr. Weyl does not consider to much extent the question of Japanese immigration into the United States—does not enter into what he calls "the rights and morality of this intricate problem." He considers merely how our refusal to allow immigration reacts upon the conditions in Japan. He expresses the conviction that whatever the ultimate issue of this question, both an economical and a race question, one involving hatreds, prejudices, and obscure and primitive instincts, "we may rest assured that for the time being the emigration of Japanese to the United States will be limited." He proceeds then to show how the door is practically shut on all sides. In British Columbia and in Australia it is as it here. In Latin America the door is not yet closed by legal enactments, but the emigration to those countries is difficult, costly, and small. "The entire Japanese population of the American mainland (including Latin America) represents only about two months' increase in the population of Japan, and all the Japanese in Europe combined are equal only to the excess of births over deaths in a single day." All in all Mr. Weyl concludes, "The door to the western world is shut."

While China presents no legal obstacle to Japanese immigration, the people of Japan strike there what is called the Chinese Wall—not like that wall which defended China from the northern nomads, but a human wall—"the immense resistance of a dense population of ill-paid, hard-working, abstemious and capable men." And so: "Into China the Japanese emigrant cannot force his way, just as we Americans could not, if we wished, force our way into Japan. After decades, and even centuries, no non-Chinese race has ever succeeded in displacing the Chinese; on the contrary each race ends in being displaced by them. After three centuries of Portuguese rule, Macao is more Chinese than ever; after decades of British rule, Hongkong is a thoroughly Chinese city. Japan governs Formosa at will, but she cannot people Formosa, for the Chinese are already there—to stay."

Mr. Weyl turns to Manchuria and shows that there the Chinese underbid and underlive the Japanese; and that all in all, though there is room in China for the trained Japanese, for the skillful artisan, the business man, the professional worker, there is "no room for the only class that counts, for the great bulky mass of unskilled and undifferentiated workmen and peasants." Everywhere, in one way or another there is exclusion. And he ends with these words: "The Japanese population is thrown back upon itself."

Various authorities could be cited in support of all that Mr. Weyl puts forth. All in all the people of this country should be sympathetic with the Japanese people—not, however, to the opening up of our country to a flood of immigration. But the Japanese are not asking that.

SOME THOUGHTS FROM DR. JAMES M. CAMPBELL'S PAMPHLET ON PRAYER.

Readers of The Pacific should know about this pamphlet. We have had two or three articles concerning it. Now that we have the pamphlet we shall give some thoughts

from it. No one can read the pamphlet and fail to be made to realize that Dr. Campbell believes in prayer as a real power—with Tennyson, that "more things are wrought by prayer than this world dreams of." However: "Its results are often too fine to be tabulated. They do not always come with outward show; * * * being largely spiritually discerned. But they are real and abiding."

And again: "The man who prays is a man of power. He links up with the Infinite. He stands at the very center of a circle of influence, which reaches out in every direction. He mediates divine power. * * * He also radiates divine power, sending out wave currents of spiritual energy which may be felt to earth's remotest bounds. * * * To pray is to co-operate with God in the most vital and effective way that is open to us."

Prayer is written of by Dr. Campbell as one of the ways in which God fulfills himself. "The reason why faith ever wavers is because we do not see far enough. If we saw what God sees we would abound in hope. Where we see the acorn he sees the oak; where we see the process he sees the finished product."

Applying this to present world conditions, Dr. Campbell says: "We see around us today a world at war; if we saw into the future with faith's far-seeing eye, like the ancient prophets of Israel, we would be gladdened with the vision of a world at peace—a world in which all discords have melted into the eternal harmonies."

It is in this part of Dr. Campbell's pamphlet that we find this paragraph:

"To pray intelligently for success in any work of human uplift is therefore to pray for the vanquishment of evil and the enthronement of righteousness by **moral means**. Dr. W. E. Orchard is justified in saying: 'Civilization is wrong; the social system is wrong to its very depths. There is no hope in the man of today; there is hope only in God. What we want today is nothing less than the conversion of the world, a radical change in the heart of man.'"

Dr. Campbell looks forward to great changes in the religious life of the world after the war. Religion will be tested by its practical effects, as never before. Many of the things for which people have contended in the past will appear poor and paltry. "A Crossless religion is a religion void of power, and no amount of praying will avail if the circuit be broken between the law and the gospel."

Prayer thought will change, the practice of prayer be modified, but prayer itself will increase after the war, writes Dr. Campbell. "It may take on some unexpected forms"—new wine needs new wine-skins. Patience in prayer is counseled. Along with God we must wait patiently for moral results—for prayer is suasive in its influence.

"The nature of this great force called prayer, which is as distinct as gravitation or electricity, we can at best but dimly understand. We know in part and we teach in part. Whenever we come in contact with God and the soul, as we do in prayer, we touch profound mysteries, whose depths our little sounding line of reason cannot reach. But the mysteries involved in prayer are in no wise greater than those involved in all the movements of life—of which it is one."

Evidently the two great Methodist religious bodies for which this admirable pamphlet on prayer was written intend that it shall have extensive circulation. It is in style one of the most attractive of pamphlets. One feels as if he wanted to read it as soon as his eyes fall on it, and when he dips into its pages he desires it more than ever.

All for five cents! Dr. Campbell and the Methodist Episcopal Church, and the Methodist Episcopal Church, South, we thank you!

"CALENDAR VERSES."

Some of the Last Work of Dr. Gladden.

A beautiful pamphlet of fifty pages, issued by McClelland & Company of Columbus, Ohio—the price of which is fifty cents—contains twenty poems written by Dr. Washington Gladden during the last few months of his life. They are called "Calendar Verses," because they were written for and appeared from time to time on the Sunday calendar of the First Congregational Church of Columbus, of which Dr. Gladden was pastor emeritus. In a prefatory note which was written by Dr. Gladden on the first of June, it is stated: "They were written with the left hand, the right being temporarily out of commission; but I hope nothing sinister will be discovered in the rhymes. * * * The writing has afforded me a recreation for weary hours, and may, I trust, have thrown a little light on paths in which we all are trying to find our way."

We give here the verses of February 17, 1918:

Eyes that peer through time and fate
Searching secrets of the skies,
Why not close your lids and wait?
Rest is good for tired eyes.

Feet that toil through toilsome ways
To the heights where all ways meet,
Why not pause, and sing, and praise?
Rest is good for tired feet.

Hands that deal with great affairs,
Counsels high, and large commands,
Take some respite from your cares;
Rest is good for tired hands.

Hearts that break 'neath burdens sore,
Take the balm that love imparts,
Learning thus forevermore,
Rest is good for tired hearts.

In March, as Dr. Gladden looked out from the quiet of his study—out over the war-torn world, he wrote some verses on "Love is All," which appeared on the calendar for the 17th of that month. Timely then, they are timely still. We quote the last two of the five stanzas:

Stay with me, Love, in these tempestuous days;
Shelter my heart when rage and wrath are rife;
Let me not lose my soul in passion's ways;
Keep me at peace amid the storm of strife.

I would be steadfast in resisting wrong,
And firm as adamant in fighting fate,
And true as truth when baneful lies are strong;
But God forgive me if I learn to hate.

On the 9th of June a "War Hymn" for his church was printed on the calendar, which was sung to the tune, "Hursley." We give the hymn here in full:

Comrades, by whom the call is heard,
To light and peace and liberty,
We wait the consecrating word,
And speak the vow that sets us free.

Forth in the royal ways we go,
Stepping together towards the sun;
Our hearts are steadfast, since we know
Our course is clear, our aims are one.

Thy kingdom come, Thy will be done!
This pledge we claim, this promise share;
Grant us to see thy kingdom won;
Give us the answer to our prayer.

Across the sea we follow Thee!
In trench and tent we wait Thy will;
Thy truth a shield and buckler be;
Thy presence shall be with us still.

God keep us true, whate'er befall!
God keep us calm in war's alarms!
And fold us, when dread voices call,
Safe in the everlasting arms!

What is called "The Peace Hymn of the Republic" has this significant stanza:

"Without the blood no life is purged,"—'twas graven on a stone;
On fleshly tables of the heart 'tis written: "We atone
Not best by shedding brothers' blood; but by giving of
our own;"
For Christ is marching on.

The foregoing is the fourth of five stanzas, the first one being—
Our eyes have seen the splendor of the coming of the king;
Watched the Greater Glory dawning and the morning
brightening;
Hailed the advent of the peoples, which the better day
shall bring.

For God is marching on.
The book contains a fine portrait of Dr. Gladden sitting in his study, with a book in hand, and books, papers, etc., piled upon the table at his side.

BIRDS AND BRETHREN.

In the nursery we teach the children that:
"Birds in their little nests agree;
And 'tis a shameful sight
When children of one family
Fall out and chide and fight."

When they become older we give them the same teaching in the grown-up words of Scripture: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

And then they go a-gleaning out in the crowded Fields of Affairs, and sometimes they abide by the teaching of the nursery and the Book, and sometimes they forget the lesson of the birds and of the brethren.

And when they forget or rebel against the Teaching somebody is soon asking, "Why does God allow war to break in upon the homes of men and devastate the earth? Why, if He is all-powerful, does he not stop it?"

As if it were God who had forgotten the lesson of the birds and of the brethren! Or as if God could reasonably be expected to stop the train when men in a passion pull up the rails to spite the brother with whom they have quarreled! Is it not a tired, lazy, anaemic query, born of a sluggish mind—that "Why does God allow? Some day people are going to stop asking why God does not take the burn out of the fire into which His children thrust their fingers when they lose control of themselves.

"But why"—how much easier it is to make a "why" than it is to think!—"why must the innocent suffer with the guilty?" Because it is written on the great Love-Heart of the universe that "if one member suffer all the members

suffer with it." Is the offender ever the only one who suffers in consequence of his offense? Pain pierces the God-Heart when the children of men do wrong.

And if there is one offense above another that God has branded "Wrong," is it not brother's hatred of his brother? "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

But who is our brother? The other fellow may be the hater, the murderer, indeed; but is he not still a brother notwithstanding all his unbrotherliness? It may be necessary, for his own good and for the good of the world, that he be dealt with even with the sword, but that can be done without hating him. Writes a careful observer among the American troops in France: "I can honestly say that there seems to be very little hatred in the hearts of our soldiers. The enemy must be beaten to a finish—there is not the slightest doubt about that, and our men are here to help do just that thing. But the American soldier seems to be remarkably free from hatefulness, in which trait he has had a fine example set for him by his French comrades."

W. N. B.

LOOKING TOWARD THE CHRISTIANIZATION OF INDUSTRY.

Some of the Findings of the World's Christian Citizenship Conference.

The National Reform Association, of which the Rev. Dr. Henry Collis Minton, of New Jersey, formerly president of the Presbyterian Theological Seminary at San Anselmo, California, is president, had recently in Pittsburg, Pennsylvania, a preliminary assembly to a World's Christian Citizenship Conference which will be held in the same city very soon after the end of the war.

All of the addresses and reports at the recent meeting in Pittsburgh are said to have rung true to the great purpose of the Assembly—"To blaze the way for Christian civic world reconstruction."

Among the reports made by the Assembly World Commissions was one on Capital and Labor, which shows the trend of many of the great leaders of thought. Samuel Zane Batten, secretary of the Social Service Commission of the Federal Council of Churches, and chairman of the Social Service Commission of the Baptist World Alliance, is chairman of the Assembly Commission on Capital and Labor. We give that report here, for it was heartily adopted; and it is in accord with a declaration of principles afterwards adopted by the Assembly and indorsed at a great popular mass meeting of citizens.

The Christianization of Industry.

The world today is in a transition period. The world war, whatever may be the changes it brings in the world's geography, represents the close of one age and the opening of a new epoch. The war began as a European war, but it has developed into a world revolution. It marks the breakdown of an old order and the close of an age. The world will never be the same as it was before.

In the days that lie ahead we shall be called to reconstruct the whole world order. Changes are coming in all ranks of life, social, political, national, and international. But some of the most significant and fateful changes will be seen in the industrial order. It is vital therefore that we know what we wish to reconstruct. It is equally vital that we know the goal and the steps that lead to it.

Two fundamental principles must guide us in our thought and planning. We are called to seek the kingdom

of God and its righteousness. This is the summons to the task of rebuilding a social order founded upon the will of God and in realization of His purpose. And we are fairly committed to the principle of democracy as the basis of human association and the form of all social institutions. In the union of these two principles we see clearly our task. **We are to reconstruct the social and industrial order on a Christian basis and thus to democratize the industrial order.**

In this program it is impossible to give an analysis of the present industrial system. It is admitted by all that it is working badly and is producing some evil fruits. We pass rather to the steps which we believe carry us toward the goal of the Christianization of the industrial order.

1. The Affirmation of Christian Principles.

Our present industrial system is built upon false principles and is motivated by unchristian ideals. In some realms of life we regard life as service and rejoice to help one another. But in one realm we accept the law of selfishness and expect men to be self-seeking. It is assumed that selfishness is the fundamental principle of economic action. It is assumed that men in the economic world are free to do one another to the death "provided only that the arena be a market and the instrument a bargain."

The first step in the Christianization of the industrial order is to repudiate these false and irreligious principles, and to affirm the true and Christian principles. We must teach that life is a service and one's talents are his means of sacrifice. We must teach the young men to enter the life of business and industry with the same ideas and motives as they cherish in the family and the Church. We must learn to measure success in life not by the amount of money one has gathered, but by the service he has rendered. We must change the policy of industry from industry for profits to industry for service. Our task is to honor the true principles of human associations in industry as in the Church and to say that all human relations must be personal, just, brotherly relations.

2. The Democratic Organization of Industry.

It is necessary that we take the next step and make these Christian and true ideals effective in new methods of industrial organization. The Churches have affirmed that democracy in the social expression of Christianity. They have affirmed that we must realize the democratic principle in industry no less than in the State. "The church should therefore teach the principle of the fullest possible co-operative control and ownership of industry and the national resources upon which industry depends." More than that, the church must arouse and inspire men to go forth and reconstruct the industrial order on the basis of brotherhood and democracy and thus "All who participate in industry shall become partners with each other and co-workers with God in the service of humanity." (Report of the Federal Council, Vol. V. pp. 68).

It is not possible to define all that is involved in this but some things may be noted. We must say that an industry should be held to consist of the stockholders, the managers, and the workers. All the partners in the industry are partners in the enterprise, and its successful working depends upon the co-operation of all and the contribution of each. The parties in the industry being partners should have a partner's knowledge and a partner's voice in the affairs of the enterprise. Ownership and control of the tools and the product should be in the same hands. All the partners should share in terms of equity in the control and proceeds of the industry.

In this program of industrial democracy some things are immediate and some are ultimate. Full democracy will come as fast and as far as men are prepared for it and able to practice it. We might as well recognize the fact that democracy produces good results so far as it finds men who have its spirit and accept its obligations.

a. As preparation for this result and a means to this end we have labor unions and collective bargaining. The churches have affirmed the right of workers and employers alike to organize; and they have approved the method of conciliation and arbitration in labor disputes.

b. The second step is to unite all the parties in an enterprise on a partnership basis. This may mean a council of control made up of representatives of employers and employees, who shall pass upon all questions affecting the industry. It will mean a distribution of the proceeds of industry on the basis of service and contribution.

It will mean that all the parties shall be shareholders with a direct stake in the enterprise. It will also mean that all who share in the proceeds of the industry shall render some service with hand or brain.

c. Another important illustration of industrial democracy and preparation for it is co-operation. One of the most essential elements of democracy is the ability to do team work. Whatever promotes this is good. What we call co-operation is team work applied to industry. There should be co-operation in production and distribution, with full democratic control on the basis of one man one vote. Co-operation brings direct and immediate benefit to the workers themselves. It provides collective insurance; it insures steady wages and sickness insurance. Beyond this it awakens a sense of responsibility on the part of all participants; it diffuses a knowledge of the conduct of industrial affairs; it develops capacity in the workers to deal with their problems; it is probably the strongest single force in preparing the rank and file of men to be intelligent and efficient democratic citizens.

d. Industry must take its place in the social order and come under the supervision and control of society.

The time has gone by when an industry can regard itself as a private business and conduct its affairs for its own advantage alone. Neither employer nor employees alone, nor both together, can deny their social relations and obligations. Society is an active partner in every enterprise and the public weal must always be paramount. The Christian and democratic principle applied to industry demands that industry be socialized and recognize both its social relations and obligations. "It insists that no group and no combination of groups engaged in the industrial process shall seek merely their rights and privileges. It demands that every group shall consider its duty to the common welfare, that it shall regard its part in the work as a ministry of service, and shall ask how it can best co-operate with all other groups to promote the general good. It can tolerate neither the despotism of capital nor the tyranny of labor."

3. The Steps to the Goal.

We must beware of patchwork. We must never be satisfied with half-way measures. But we must recognize the fact that life is growth. The new Christian democratic order will come as fast as men are prepared for it. The most unwise program for the present would be the immediate abandonment of the old order and the inauguration of the new system. As steps, real steps toward the goal, we give the declarations of the religious bodies as embodied in the Declaration of the Federal Council of Churches of Christ in America, and the pronouncements of other bodies.

In particular and immediately the Federal Council of the Churches of Christ in America stands:

1. For equal rights and justice for all men in all stations of life.

2. For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

3. For the fullest possible development of every child,

especially by the provision of education and recreation.

4. For the abolition of child labor.

5. For such regulations of conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. For conservation of health.

9. For the protection of the worker from dangerous machinery, occupation diseases and mortality.

10. For the right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, for protection of workers from the hardships of enforced unemployment.

11. For suitable provisions for the old age of the workers and for those incapacitated by injury.

12. For the right of the employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

These ideals should inspire our thoughts and determine our efforts.

Such an industrial order as shall unite all workers, whether with brain or hand, in common undertakings and shall no longer regard employers and employees as separate and opposing groups.

The common ownership of the means of production and distribution of wealth with the most equitable distribution of wealth. The resources of the earth being the heritage of the people, shall be held in trust for all and shall not be exploited by the few to the disadvantage of the many.

Property is a stewardship and this requires that all property held shall be supervised, moralized, and spiritualized. Every life has a right to a lifetime in the world, to a good opportunity in life, a fair place in society, and a fair equity in the national inheritance. Income received and benefits enjoyed should always be on the basis of work done and service rendered.

The abolition of special privileges whether based upon birth or wealth and the guarantee of equal opportunity for all.

The building of a new order of society rooted in equality, dedicated to freedom, governed on democratic principles, the realization of the Heavenly Father's purpose for His earthly children.

THE CHURCH AND LABOR.

Editor The Pacific: I have just returned from the annual meeting of the Missionary Education Movement, at Seabeck—said to be the best yet.

I was deeply impressed by the text-books that are to be used this year in the churches, among them being Dr. Harry F. Ward's "The Gospel for a Working World," and Willard Price's "Ancient Peoples at New Tasks."

The whole course of study offered this year by the U. M. E. M. covers industrial problems and affords an unusual opportunity for the churches to come into touch with labor.

The Feature Editor of the Seattle Union Record (a daily), was present at Seabeen and stated that his paper was prepared to help promote the study of such books in the community, and even suggested methods by which it could be done. Dr. Hall, the newly appointed national secretary, said this contained a distinct challenge to the churches.

I write merely to make the suggestion that every pastor and church leader examine the text-books by the M. E. M. (150 Fifth Ave., New York, with local headquarters in Los Angeles, San Francisco, Portland and Seattle), before fixing plans for the fall work.

The churches have long prayed that the workers might be reached. The opportunity is at hand. So it seems to me.

WASHINGTONIAN.

A COMMUNICATION FROM THE GENTLEMAN WHO OPENED AN INTERNATIONAL PROBLEM.

Editor Pacific:

Concerning your leading Editorial in the issue of August 8th, I plead guilty to being the person who wrote the reply to the item from Sun Yat Sen, desiring mine to be given the same position and place that the first statement was given. My item was written from personal observation in rather extensive travel in Japan, intimate association with men who lived a life time in that country, and somewhat extensive reading. And I have no hesitation in reaffirming my averment in the following terms, that without aggressive action upon the part of the United States, to such an extent that no self-respecting people could decline a conflict, absolute peace, so far as aggressive action upon the part of Japan is concerned will prevail for a thousand years. I base this upon the affirmation of the Japanese Government given in the most unequivocal terms by not only one but more than one commission authorized to come to this country to proclaim her friendship and desire to cooperate in the present struggle in order that the ends and aims of the Allies might prevail and an honorable and lasting peace be achieved; by the leading Japanese Statesmen, Japanese editors, and by military attaches who have been honored in European capitals and Japanese financiers. And in America, Charles W. Eliot, David Starr Jordan, Dr. Hamilton Wright Mabie and W. H. Taft. These I place against the opinion of the Japanese business man, Mr. Shibata whose opinion is rather negative than affirmative. So far as Mr. Gulick is concerned that statement was made five years ago when the whole country had been worked by German propaganda into a state of hyperesthetic hysteria. Dr. Gulick had no such thought when he was here last.

The publication of the Sun Yat Sen statement was but a continuation of German propaganda and was designed by its author to reproduce a fear of Japan which had been practically overcome or was in a fair way of becoming so in this country; for this reason I thought it wise to make reply to a statement such as that was, in terms equally extravagant.

So far as China is concerned the persons quoted from are the best argument to support my claim, although mine referred solely to Japan. Bishop Bashford warns the Western Nations not to hurl their forces against China with any thought of success; he does not predict attack, neither any one familiar with Chinese history. General Gordon was right, it is true, that the Chinese will make good soldiers when properly led and armed. Rev. F. M. Price is correct, it is true, that the Chinese are a "brainy" people—another argument against aggressive military operations; for certainly no nation with gray matter after the frightful

object lesson of the past four years will voluntarily seek a conflict for conquest and invasion. The author of the editorial under discussion seems to assume that because a nation is brainy and its people brave and able to fight that war is a natural outcome, but I do not apprehend that a people that has forgotten for centuries the art of war will at once become so blood thirsty that they will wish to overrun the earth as their ancestors did at one time without any appreciable benefit to the people of Mongolia.

Yours truly,

I. H. MORSE.

EDITORIAL COMMENT ON THE FOREGOING COMMUNICATION.

We are glad that the gentleman who opened up this vital question and delicate problem has made himself known and has admitted the extravagance of his statement. We cannot, however, agree with him that there was any such extravagance in Sun Yat Sen's statement. Nor can we allow to pass unchallenged the averments now made. We do not find that the writers who have given the Far Eastern problems the most careful consideration take any such "cocksure" position as the writer of the foregoing article takes.

In 1917 one of the leading publishing houses, A. C. McClurg & Co., of Chicago, put forth a book by Mr. J. F. Steiner, the preface to which was written by Professor Robert E. Park of the Department of Sociology of the University of Chicago, in which preface it was said:

"The overwhelming number of the Asiatics, the social and economic discontent of the people, and the aggressive nationalism of the Japanese are danger signals that are arousing us from our complacent feelings of security."

On one of the pages of his book Mr. Steiner asks: "What shall be our conclusions about the Japanese 'menace'? Is it an illusion fostered by military propagandists, or is it a real peril which we must sooner or later face?" And the utmost he dares declare after his study of the problem in its many ramifications is this:

"To such a question no final answer can now be given. * * * It may be said, however, that the time is past for us to be lulled into a feeling of security by frequent exchanges of honeyed euphemisms. The custom of patting each other on the back has been carried to the point of absurdity by well-meaning people of both nations. The historic friendship of the two countries is held up as something so remarkable that it is sacrilege to suggest that it might be broken. Such talk may help in creating a kind of public opinion, but in so far as it ignores very evident cause of friction, it does more harm than good. * * * The issue does not depend entirely on our feelings of good will. We must remember that we have arbitrarily arranged the present status of affairs, so far as immigration from the East is concerned, to suit our interests, and not those of the Japanese. The issue is, therefore, up to them. What their next move will be, no one can tell. It is only our thoughtlessness or abounding egotism that leads us to assume that the Japanese will never take up arms against us because we are kindly disposed toward them. Japan is an ambitious nation and very jealous of her national honor, as well as keen to promote her welfare."

In 1916 The Century Company published a book by Thomas F. Millard, "Our Eastern Question." The author had been a resident of the Far East for many years; and for five years, editor of The China Press at Shanghai. Mr. Millard's book is one of 540 pages. It has wide reach. It shows how intricate and delicate this Far Eastern question is, and how our attitude as to what Japan desires to

do in China will affect Japan's attitude toward us.

Mr. Millard declared in 1916 that his acquaintance with the situation made it evident that whatever elements of doubt exist about the danger of a war between the United States and Japan "lie chiefly with Americans, in ignorance or misunderstanding of the real motives, ambitions and purposes of Japan." In a summary of his conclusions he declared that Japan was making deliberate preparations in anticipation of a collision with the United States, if not indeed in actual expectation of it. Further, that Japanese popular thought and sentiment had been deliberately prepared for this eventuality by the government, and are hostile toward the United States.

In 1914 the Japanese government closed its diplomatic correspondence with the United States, relative to the California alien land law, with the statement that they were not satisfied with the attempted explanations, that it was useless to prolong the negotiations and that some other way of settlement would have to be reached. In December of that year it was remarked in a leading Japanese paper: "For a solution of the American problem we must not depend upon diplomacy, but upon the actual power of the country." In September, 1915, in a public address in Tokio, the son-in-law of the influential Marquis Katsura declared: "If Japan desires to solve the question with America fundamentally, the only way would be to resort to war."

In "Japan's Message to America," a book containing articles by many representative Japanese, Dr. Suyehiro of the law department of the Imperial University at Kyoto, declares that he does not believe that the people of the United States would submit to such treatment as the Japanese receive from our people, and he expresses the conviction that if this goes on the day will come when friendship will end.

In 1914 Professor Ryotaro Nagai of Waseda University wrote in an article in the Japan Magazine: "If the white races truly love peace and wish to deserve the name of Christian nations, they will practice what they preach, and will soon restore to us the rights so long withheld. * * * Any suggestion that we must be forever content to remain inferior races will not abide. Such an attitude is absolutely inconsistent with our honor as a nation and our sovereign rights as independent states. We therefore appeal to the white races to put aside their race prejudice and meet us on equal terms in brotherly co-operation."

In December, 1913, the New York Japan Review quoted Dr. Soyede, a former minister of finance, as saying: "The fundamental question in the California land trouble is that of discrimination. It is a matter of honor." About the same time the same Review gave a statement by Dr. Masao Kobe of the Imperial University in which it was declared that as the situation then was the position of Japan was actually worse than that of a nation defeated in war. Dr. Kobe remarked: "Of course we do not like war, but do the Americans know what they are doing against us?"

Largely the Japanese people have believed for some time that they are face to face with just such a condition as Mr. Morse says might bring war—action on the part of our people that no self-respecting people could overlook.

About the time Dr. Shailer Mathews and Dr. Sidney Gulick were in Japan as the representatives of the Federal Council of Churches, a little more than three years ago, a pamphlet was issued for the purpose of informing the Embassy of the attitude of the Japanese toward America. We have not seen the pamphlet, but we have seen quotations from it. The articles, for obvious reasons, were unsigned; they were by missionaries and other persons long resident in Japan. We quote briefly:

"For a long time I was unwilling to believe that the Japanese people at large cherished feelings of enmity toward America, but the evidence that they are waiting eagerly for an opportunity to go to war with us is too strong to be any longer ignored except by those who are willfully blind or out of touch with conditions here."

Another wrote: "It is remarkable what a common opinion there is among the common people that war between Japan and the United States is inevitable."

From a Japanese of international standing there was this: "I am indeed sorry to say that a strong undercurrent of anti-American sentiment is flowing in Japan and it may burst out at any opportunity. It is not simply an effect of the California question, but the more powerful and irritating cause lies in China. Concession after concession made to America by China, and a most irritating one—a proposal of conceding a naval station for America in Fukien (opposite Formosa), are causing suspicion and resentment against America to grow without check."

We—as well as Mr. Morse—have heard Japanese say that there would never be war between the United States and Japan, but it has always been with the evident expectation that a people professing as we do so largely to be followers of Jesus of Nazareth would be brought by suasive peaceful means to give them Christ-like treatment. "Fair and just treatment is essential to maintain friendship," says Marquis Okuma.

Dr. Gulick had no occasion to enter to much extent into our Oriental problem when he was in California a few months ago, but from some questions which we put to him we know that he regards the American-Japanese problem exactly as he has for many years—as a serious one. He began to fear years ago that if misunderstandings, suspicious, unfair treatment, aggressions and resentments were allowed to go on a race war would probably result.

In his 1914 book he asked: "Shall the eight hundred millions of Asia, united and armed with western science and battleships, be pitted in race war against the peoples of Christendom? Or is there some better way?" Dr. Gulick sees a better way, and as a representative of the Federal Council of Churches he is working devotedly and ably to lead the nation along that way—so as to avert the threatened collision. In his writings for several years Dr. Gulick has combatted some of the suspicions and yellow newspaper scare declarations; and any one not caring to be fair could go through them and pick out statements and quote them against things set forth in this article. In the past writings of Dr. Jordan and Dr. Eliot can be found statements that could be marshaled against what is here presented, but nothing that would stand the test of today.

In 1913 Dr. Eliot, president emeritus of Harvard University, as a member of the Carnegie Peace Foundation commission, went to the Far East to investigate conditions there bearing on peace and war. In his comprehensive report he stated that among future causes of war in the Orient would be antagonisms that might develop from commercial and financial competitions there of foreign nations, and frictions and collisions among the Oriental nations, due to clash of interests, and aggressions upon each other. Exactly such conditions have existed there since that time—and in some instances considerably aggravated.

Close upon the time when Japan ended abruptly her diplomatic negotiations with the United States on the immigration and land questions came the great world war. At once Japan turned to what she thought was an opportunity to make herself supreme in the Orient. Soon followed the demands on China, and friendship with the United States is conditioned today not alone on our attitude on land ownership and farm leases in California, on naturalization for the few Japanese here who may care for naturalization,

on treatment that shall not be discriminating, but also on our attitude toward their aim in China—concerning which there is great suspicion despite Japanese explanations.

Mr. Morse tells us in his last paragraph that his note which we quoted in *The Pacific* of August 8 referred solely to Japan. In that case no reason appears for desiring its publication. Sun Yat Sen was holding up what he thought might be a future peril from China—not from Japan. Next, regardless of the plain fact that what we said about China, in quotations from Bishop Bashford and others, was to show that China might indeed be a menace to the United States some day, Mr. Morse makes use of it as if it had application merely to Japan, and ignores the statement by Bashford that someday the Chinese probably would be invincible to “any foes that might be hurled against them.” Then he proceeds to the wholly unwarranted declaration that the Editor of *The Pacific* “seems to assume that because a nation is brainy and its people brave and able to fight, that war is a natural outcome.” We protest against such a misrepresentation or misconstruction even though only “seem” is used. Further, let it be noted that the taking of that statement about the Chinese being a brainy people out from its setting with other statements to which it related is like taking one stick from a bundle. Alone the stick may be broken when the utmost strength would not break the bundle. But in our judgment, no single stick in our bundle has been broken.

CELEBRATION OF THE REV. DR. WALTER FREAR'S NINETIETH BIRTHDAY.

A dinner was given by the ladies of Pilgrim Church, Oakland, in honor of the 90th anniversary of the Rev. Dr. Walter Frear, on the 16th of this month. Professor Buckham of the Pacific School of Religion, who is acting pastor of the church, presided and officiated as toastmaster. When the ladies of the church brought in a large cake having on it ninety candles all about the tables arose and gave appropriate greeting. Later there were words of esteem from various sources.

Mrs. Nichols, on behalf of the ladies aid society, presented Dr. Frear a beautiful basket of flowers and told of the esteem for him because of what he had been to them in their work. Mr. Gardner, speaking for the whole church, stated that every moment of the life of Dr. and Mrs. Frear had been a blessing to everyone therein, that inspiration had come from their lives which otherwise they could not have had.

Dr. Buckham, in introducing the speakers, spoke of the splendid set of men those church pioneers were. Not many were left—Pond, Frear, Hoskins were there in our presence.

Dr. Pond, in his remarks, went back to the early days and told of the joy they had when they heard that Frear and Kellogg were on their way to California, and then in a brief survey of the years he showed how Dr. Frear had served the denomination in splendid ways.

Beautiful tribute was also paid to Mrs. Frear by Dr. Pond, who told of Mr. Frear writing back East in early years and advising preachers to come unmarried—that he by so doing had secured a better wife than he could have secured back East.

Dr. R. C. Brooks spoke of his happy years in Pilgrim Church and how Dr. Frear had contributed to the making of them such, in ways that made for him a large place in his affections.

Dr. Van Horn, introduced by Dr. Buckham as “the successful successor to princely predecessors” in First Church,

brought greetings from that church, and told how incredible it had seemed to him that Dr. Frear was ninety years old, after what he had known and heard of his work in the last decade. He was impressed, he remarked, by Dr. Frear's great personal faith in Christ—the fine note that his life had sounded and was still sounding.

The Editor of *The Pacific* told of the inspiration and help that had been his from Dr. Frear for twenty years as one of the board directors—a help pre-eminent in some respects. Quoting as applicable to Dr. Frear the words of Victor Hugo, “The wise man does not grow old; he ripens,” it was remarked that any one could in perfect safety have accepted the challenge from Dr. Frear years ago,

“Grow old along with me!

The best is yet to be—

The last of life, for which the first was made.”

This, because Dr. Frear had shown that he knew how to grow old.

And then finally—

“You are not old

For in your heart a fountain flows,

And round it pleasant thoughts repose;

And sympathies and feelings high

Spring like the stars in evening sky.”

President Nash of the Pacific School of Religion spoke of Dr. Frear as trustee thereof for many years, showing himself to be a man who thought for himself, who got all values into view, a man of weighty judgment. President Nash then led us to look up into the skies as so many all over the world have been doing latterly, and giving the finest conviction of God and immortality, in the confidence, manifest, that they were going on to measureless well being. And today, the thought was, Dr. Frear looks up into the face of God and the faces of those he knew, gone on before.

Dr. Buckham then presented Dr. Frear a copy of the poems of Oliver Wendell Holmes, having written therein the names of all the persons present, numbering about one hundred. Before handing the book to Dr. Frear, Dr. Buckham read a part of the poem, “Not Bed time Yet.”

Dr. Frear was called on then and spoke of the sweet fellowship of Pilgrim Church—the ladies the very heart and life of it, as they had worked for varied interests near and far. Nearly a third of his life, he said, had been passed in Pilgrim Church—and it was a great pleasure to have the anniversary celebration in the church.

Thinking of what he called our wonderful age and of life in general, he said that life for him had been one precious reality—vastly worth while; and he could not think of one year that he would have blotted out. God had been in all his life, ever over-looking his path, loving him, leading him—always a sweet consciousness, within and round about. And on before, the road is not dark. All that is to come he stands ready to accept graciously and joyously.

We have given only a little out of what was a joyous evening to all in attendance at this anniversary.

Among those contributing to the pleasure of the evening were Miss Elizabeth Wilcox and Mrs. R. P. Newcomb—by solos so beautifully rendered that always more and still more was desired.

Ninety years! Glad are we that sixty-three of them have been so splendidly and usefully spent on the Pacific Coast—and on our mid-ocean islands. And be Dr. Frear's remaining years few or many, we well know they will be fruitful years while present strength abides; for, long time has he proved that for him.

“Age is opportunity no less

Than youth itself—though in another dress.”

NOTES AND PERSONALS.

The resignation of the Rev. Hugh G. Ross, pastor of Plymouth Church, Seattle, has been presented—to take effect September 15.

At the next Monday meeting of the ministers in San Francisco the Rev. E. A. King will speak on "Some Experiences in Teaching Social Hygiene."

The attendance at the Monday meeting of ministers to hear Dean Brown of Yale was at least 150. He read a paper on the "Length of the Sermon," written for the Methodist Ministers' Meeting in New York City. A splendid paper it was—racy and humorous, and withal well worth hearing and much needed. Again, next Sunday evening Dean Brown speaks in First Church, Oakland; and then early that week begins the journey homeward.

The Rev. Dr. Silcox closes his supply work with First Church, San Francisco next Sunday. A note on last Sunday's calendar read: "We have been blessed by his coming and the great spiritual truths he has enunciated from our pulpit will abide with us and bear fruit for many days to come. We remember with gratitude that to him are we indebted for the coming of Dr. Stauffer to our pulpit and hearts. His kindly words concerning our pastor are greatly appreciated and will linger long in our memories." The calendar contained also these excerpts from the sermon by Dr. Silcox the previous Sunday: "Overcome evil with good, is one of the most profound principles of the Christian life. To dislodge error, plant in truth. The man who makes one truth of God plain to me is tenfold more helpful to me than the man who exposes a score of errors. To avoid the sins that ruin character, build in positive virtues. Rising to angelic heights is the surest preventative against sinking to demoniac depths. The higher you climb the less will you be tempted to crawl. Jesus did not try to shun evil. He went about doing good. The best way to oppose error is to present truth. Destroy venerable falsehoods by preaching eternal verities. It is wiser to build up truth than beat down error. Feed faith and heresy will die of atrophy. It is better to praise the good in man than blame the bad. Loving is better than lashing. The cure for doubt is to reach after certainties. To avoid lust, nourish spiritual affections. To dispel gloom, educate yourself to look on the bright side of things. Avoid meanness by being magnanimous. Fight hate with love. Repel roughness with gentleness. Overcome serpentine policy with straightforward principle. The lower flies before the higher as darkness slinks away when the sun rises in splendor. Let us foster the faith that the powers working for righteousness are mightier than the forces working toward ruin. The good shall overcome the evil at last, far off at last in all. In this strange world of God, where sin hath abounded so long, Grace shall abound much more exceedingly."

PASTOR DOES WAR AID WORK.

Rev. Edmund Owens, pastor of the San Mateo Congregational Church, returned to his pulpit Sunday, August 11, after a vacation of four weeks passed in the Sunnyvale Apricot orchards as a war worker. While Mr. Owens picked Mrs. Owens cut fruit in the sheds. Among the pickers were a millionaire and his family from Piedmont, two clergymen, 100 Oakland Y. M. C. A. boys, also several wards of the Santa Clara County poor farm. They worked 10 hours at the wage of \$3.50 per day.

As the fruit crop this year was plentiful the orchardists were glad to get all the help they could. On Sundays Mr.

Owens preached in the Sunnyvale Baptist Church to large congregations amongst whom were 50 Y. M. C. A. boys in their shirt sleeves and overalls. The boys rendered a special musical number at each service. And their favorite hymns were, "Let the Lower Lights be Burning," and "Brighten the Corner Where You Are." The Rev. and Mrs. Owens are much pleased with the opportunity of doing their bit to help win the war. On their return they were happily surprised to find the interior of the parsonage thoroughly renovated with new paper and fresh paint. The committee of the Ladies' Aid Society responsible for this good work were Mrs. G. S. Whitehead, Mrs. Dr. Benner, Mrs. Arthur Allen, and Mrs. James Cole.

STOCKTON.

The Rev. Harley H. Gill began work in Stockton, July 1. Notwithstanding the fact that July is a vacation month the services have been well attended. Sunday July 14 the hot-weather man was challenged by the opening of Sunday evening services though no evening service had been held for nearly three years, on account of the poor health of Mr. Sink. The first evening the attendance was a pleasant surprise, and interest has increased. Mr. Gill will have a two weeks' vacation, from August 15 to 30, and then all will be ready for the year's work. The people are anxious to be up and doing.

The Stockton Church has 28 stars on its service flag.

The following was prepared by Mr. Gill and printed by the Sunday School to be pasted in Testaments given to the boys in service.

When You Have Done Your Best, Try This.

When marching is exhausting.....Read Heb. 12:1-2
When you have idle moments II Tim. 2:15.
When you are tired out.....Matt. 11:28.
When you need a friend.....John 15:15.
When you want to hear from home....II Tim. 3:14-15.
When you are to "Go Over the Top".....Phil. 4:13.
When you must do guard duty.....Eph. 6:10-18.
When everything goes against you.....Rom. 8:28.
When your confidence is shaken.....1 John 5:14-15.
When unwholesome thoughts crowd in.....Phil. 4:8.
When tempted to evil practices.....1 Cor. 10:13.
When Our Father seems far away.....Rom. 8:38-39.
When you want a creed that works....Matt. 22: 37-39.
Additional helpful readings will be found in Matthew, chapters 5, 6, and 7; Luke, chapter 15; John, chapters 14, 15, 16 and 17; 1 Corinthians, chapter 13; and Hebrews, chapter 11.

GUERNEVILLE.

In spite of the vacation season which affects Guerneville so highly, the little church has continued to flourish. Large numbers of summer visitors have attended the evening services. Last Sunday morning new members were received and last Sunday night a crowd that packed the church to suffocation, spilt over the steps, onto the sidewalk, gathered to hear Captain Duncan Smith, R. F. C., a Guerneville boy, (the hero of Kipling's war story) tell of his adventures, flying in the Holy Land.

The pastor Norman W. Pendleton will spend his vacation about the bay during September.

SARATOGA.

Under the leadership of Rev. F. C. Rolls this church is pushing forward to large things. Some day in the not distant future, a new building will be needed, and the

war once over aggressive steps will probably be taken in due time. Friends of the former pastor, Rev. C. W. Merrill will be glad to learn he has recently been married to an estimable lady of the church, Mrs. Krick, so long connected with the musical department of the services.

THE CALL IS FOR THE WHOLE CHURCH TO BECOME MISSIONARY.

A Message From Secretary Kelsey as the American Board Approaches the End of its Fiscal Year.

The American Board approaches the end of the fiscal year, August 31st, with anxiety and expectancy. It is anxious that its work shall not be hampered by a deficit in the current year's expenses. It is expectant that the total receipts on August 31st shall be sufficient to meet the year's appropriations. These have of necessity been larger this year than ever. Normal growth means an increased budget. This year it costs more for everything than last year. It will surprise no one to know that to avoid a deficit receipts must be \$58,000 more than last year. We are confident because the churches have never failed in their support of missions in war time. Since 1914 the receipts of the Board have been increased about \$200,000. At the end of July the increase from the gifts from individuals and churches was \$13,000. To insure the \$45,000 more needed a large number of friends must add to their gifts already made and send in checks of moderate amount before Saturday noon, September 7th.

The war has put a new aspect upon the whole foreign missionary enterprise. It has brought disaster in Turkey but an awakening and an increase of momentum and speed in missionary progress everywhere else. It is the confident expectation of all who know the orient that the issue of the tragedy in Turkey will be a gospel conquest greater than the most sanguine has thought possible and that among Mohammedans.

In China there is no question but we are in the first days of a new era if the church will meet the opportunity with prayer and with missionary push. China's leaders are seeing that a stable republic is impossible without a moral basis in the people such as her old religions have not and cannot give. They are looking towards Christianity, studying the New Testament and by the hundreds accepting Christ. More educated Chinese became professed Christians in 1916 than in all the other years of missionary work in China.

The case is just as hopeful and challenging in India and nowhere is missionary work more fruitful than in Africa.

The time has come for the whole church to become missionary as it was in the beginning. We support missionary societies and appoint missionary committees. The church that only gives to the support of a missionary society, and commits its missionary interests to a committee is not a missionary church.

God is now summoning his whole church to do the one thing that can save the world and make possible the New Era for which we are fighting and praying. Christ's lordship must become actual in all the world and its affairs. No longer can he be excluded from diplomacy and international politics, if there is to be brotherhood among nations. This means a new and tremendous emphasis upon the necessity of Christian missions. It is time for Christians to awake, look, give, to make Christ King; to live, to lift him up that, seen and known, He may draw all men unto Himself.

Professor David S Cairns of Aberdeen has recently said: "We have had to rethink all our missionary aims in

the light of the war. We have been confronted with an explicit denial of the right of Jesus Christ to control all these relations in every part. We have got to assert anew His divine place and right in face of this denial. But the same confession of His divinity carries inevitably with it not only that he has the right to control the whole life of man, but that He has the right to control all men everywhere, heathen as well as Christian. This is the only deep and comprehensive way of looking at Christianity.

"The outlook is dark indeed unless the whole world be won for Christ and God, unless the church pursues the missionary ideal with a new faith and a greater result."

REV. A. B. PATTEN ASKED TO WITHDRAW RESIGNATION AT FOREST GROVE, OREGON.

Rev. A. B. Patten of Forest Grove, Oregon, addressed a large audience of lumberjacks and soldiers at Raymond, Wash., on the first Sunday evening in August, and then 500 soldiers at Hut 5, Camp Lewis, the second Sunday. Rev. M. J. Fenenga, until recently the financial agent of Pacific University, is the managing Y. M. C. A. secretary in the government work at Raymond, a ship-building center on the edge of the spruce forest. At Camp Lewis Mr. Patten found Prof. E. D. West, at Hut 5, as educational secretary. He had been instructor in mathematics at the College at Forest Grove, and also superintendent of the Congregational Sunday School. Mr. Patten is preaching two Sunday mornings at our 1st Church, Tacoma, and one at the 1st Church, Everett. His own church at Forest Grove, voted to ask him to withdraw his resignation.

The prospect for new students at Pacific University is good as far as young women are concerned. Under Dean Robert Clark's acting presidency, last year was a comparatively prosperous one.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

THE MINISTRY OF BEAUTIFUL PICTURES.

We will soon be looking about for new and attractive material for our Sunday evening services. Every minister, of course has his own problem and he will probably solve it in the way which seems best to him; but there are some helps that really help, however, and experience has shown that a reasonable use of the stereopticon increases interest, often enlarges the size of the congregation and usually pays dividends in cash.

Success depends, however, upon several things among which may be mentioned the following:

1. The stereopticon should be a good one, well focused, and one that will show a bright, clear light continuously throughout the entire lecture. When a carbon burns out in the middle of a lecture or at its climax nothing but disaster and disgust can be expected! (The steady, soft light of the new incandescent bulb remedies all such trouble.)
2. The quality of the pictures ought to be first class, and the standard continuously maintained. Cheap, dauby slides drive away people of good taste who love art. Better show six pictures of exquisite beauty than 50 mediocre ones
3. The lecture or talk should be very carefully prepared. Here is the rub! A great many lectures these days are professionally prepared and rented to ministers

and other public speakers, and the temptation is to get a reading lamp and reel off the prepared material in the dark. This is better than nothing, of course, but far from the ideal. Slides and manuscript should be studied and compared so that when the picture appears on the screen the speaker can talk about it familiarly, in a conversational tone. This method wins attention at once and the people like it.

Another important feature is the publicity. The right kind of advertising fills the house and pays large returns. (This phase of the subject may be taken up later.)

5. Where to secure slides is of vital importance. The best method is to build up lectures of personal interest and collect one's own slides gradually. This is an expensive undertaking, but many men take their own pictures, develop and make them into slides and even color them themselves. Others buy and pay for the pictures by giving outside lectures.

Only a few can do this so repositories are necessary. We give the names of a few reliable picture agencies on the Pacific Coast: Edward H. Kemp, 833 Market Street., and George Kanzee, 12 Geary Street, both of San Francisco; Weister Co., 253 Whitaker Street, Portland, Oregon; Pacific Stereopticon Co., 622 Wesley Roberts Building, Los Angeles. Some of the best slides and lectures in existence may be had free of charge from the Congregational Rooms, 417 Market Street, San Francisco.

Woman's Board of Missions for the Pacific.

Women's Board of Missions for the Pacific.

Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

Our Annual Meeting.

As the program committee for the annual meeting were speeding over the depths under full sail, suddenly a cloud loomed above the horizon and a contrary wind arose which made impossible a landing at their destined port. The much desired port was the First Congregational Church of Oakland, where improvements and refurnishings and refurbishments delightful to contemplate were under way and were to be completed by the end of August. Then came the word of depressing finality that the work could not possibly be finished before the time of the meeting.

Before the dismayed voyagers had recovered from the sudden "frightful sound of the creaking cordage," they found their bark heading for the steadfast Congregational rock—Plymouth. Friendly hands waved a welcome to them. Cheerful voices assured them of a safe landing and promised refreshments and good cheer. With grateful hearts the wind-tossed travelers returned thanks and took courage, and now are looking forward with happy expectations in meeting the members and friends of the W. B. M. P. in the hospitable loyal Plymouth Congregational church of Oakland.

A highly favorable wind is conveying President James A. Blaisdell of Pomona College, to give the address of Tuesday evening. President Blaisdell has very recently returned from a trip to Japan and will speak from the standpoint of personal observation and knowledge. Dr. Tallmon-Sargent and Miss Edith Tallmon, who arrived home from Lintsing last June, will present pictures of Chinese life in the home, the school and the hospital.

It is the aim of the program to provide features instructive, patriotic and entertaining that will be of value to the visiting delegates to carry home to their auxiliaries. Of unusual interest will be the "Dramatic Concert," a war-time message to the Christians of America presenting the Church's and the Nation's need. A large number of young people will participate in its presentation.

A most cordial invitation is extended to out-of-town delegates to remain overnight as our guests. Those planning to do so are asked to send their names at an early date to Mrs. J. P. Prutzman, 1835 Sixty-third street, Berkeley.

Miss Happy MacLafferty, president of the Washington Woman's Home Missionary Union, spent the summer in California, and many times we had the pleasure of meeting her at headquarters. Her attendance at the Wednesday morning prayer meetings was especially welcomed on account of the rich contributions she made to their interest and power. The following account of the M. E. M. Conference at Seabeck, Washington, is another welcome contribution from her experience.

THE SEABECK M. E. M. CONFERENCE.

We like the beds,
We like the eats,
We like the place,
Where the Conference meets.

Seabeck!

And we like the Conference, too! This year we liked it better than ever, although we were not sure it was any better worth liking.

To some of us it was a return to a spot grown dear by the association of other years; to others it was a new and surprising revelation. Seabeck herself was never more lovely, though she gave us a cool day or two and one or two showers. However there were days when the mountains and sky were at their best, and it was not too hot for hikes and boat rides. The extra hour of daylight was a real asset, making it possible to hold many evening meetings on Sunset Slope.

We found that our fairy God father, Mr. Lawrence Coleman, to whom we owe so much, had been at work, making many improvements for our comfort. The meeting house was moved to the hotel side of the lagoon, so, no more will we scurry across the bridge and up the gravel road to be "on time," and vanished are the big gasoline lamps in the meeting house, and lamps and candles in hotel and cottages, for now we have electric lights.

The attendance at the Conference was a little under last year's registration. There were more men, fewer women, no boys and many girls; all of which is a logical result of conditions. We missed "the boys," but we offered many prayers for them, sang many songs about them, and sent many loving thoughts over to them.

All the text books had for their basic theme the present-day problems of Industry. The foreign books, Ancient Peoples at New Tasks, and The Working Women of the Orient, were taught by Dr. Hall and Mrs. Raymond. The Home books, The Gospel for a Working World, and The Path of Labor, were taught by Prof. Ewing and Miss Woodberry. Prof. Ewing's class must have been very interesting, judging from the reports of discussions which reached outsiders. Miss Woodberry's class closed with a spirited debate on the statement by Walter Rauschenbusch that present day Christianity is a "Divine Misfit." In addition to her morning class, Miss Woodberry met an afternoon group of the young women who cared for us in the hotel, taking them through the Path

of Labor. In this group were teachers and students. One girl had taught in Industrial schools in the North. Others work in offices, the class was a great success and was heartily enjoyed by teacher and pupils.

Each of the various discussion groups had its own value and interest. The one on Missionary Education in Women's Missionary Societies was led by Mrs. A. J. Bailey and Mrs. Raymond. Many problems were discussed including the new one of adjustment to war conditions.

A mass meeting for women resulted in a resolution asking the Northwest Territorial Committee of the M. E. M. to appoint a committee of representative women who should devise plans for promoting the Seabeck Conference among the women and girls of the Northwest.

Dr. J. K. Browne had charge of the story hour, at the Palaver House on the beach and under the trees. Besides his own stories we heard others from workers in our own and other lands.

The early communion service on Sunday, at which Bishop Keator officiated, and the morning service at which he preached on the Transfiguration, were blessed experiences in themselves and in the fellowship they brought.

Only a few of the evening platform speakers can be mentioned. Miss Woodberry, whose touch was felt all through the Conference, brought really great messages to us, while prominent among those who spoke from the foreign standpoint were our own Dr. Barton, Dr. Avison of the Presbyterian Board, and Mr. Harry Vickery of the Armenian and Syrian Relief.

Stunt night must not be forgotten. Of course it is "the best of men" and women who attend the Seabeck Conferences and a "little nonsense" proved all that has been claimed for it.

On the closing night, the first part of the program was in charge of the young people, which this year meant the young women under the leadership of Miss Burton. This was followed by a general fellowship and testimony meeting, in which more than one girl told us of her own personal dedication.

At a later hour than usual on Friday night, August the seventh, we separteed, hoping to meet again next year, with much to tell of plans carried out and ideals realized.

H. A. MacL.

BATTLEFIELD.

Although I do not know God's wondrous ways,
Yet I believe from out life's puzzling maze
I shall be brought.
He knows.

I do not ask to see the journey's end,
For He walks at my side just like a friend.
So all is well,
He sees.

I will not care, though roads are long and rough,
Sure will His grace sustain, and that's enough
To bear me up,
He cares.

I would not be my own guide if I might,
But rather trust to his unerring sight
To lead me on,
He guides.

I could not guard myself, for that were vain,
Yet this I know; He faithful will remain,
And keep me safe,
He guards.

I would not live when done my task is here,
For I can heed His summons without fear.
He died for me,
He lives.

Helps By the Way.

"I Will Lift Up Mine Eyes Unto the Hills."

BLACK IN THE BLUE OF THE SKY!

An artist one day at his easel stood,
And sketched with a pencil free,
The gold of the meadow, the green of the wood,
And the purple gray of the sea.
A child looked over, a little way back,
And questioned the artist, "Why
Do you mix with your colors a touch of black
When you paint the blue of the sky?"

"Only because I see it, my child;
I am painting the sky as it is."
And he softly said to himself, and smiled:
"It is one of earth's mysteries.
Not the lily itself wears a perfect white,
Nor the red rose an unmixed dye;
There is light in shadows, and shadows in light,
And black in the blue of the sky."

What then? Are the skies indeed not blue,
Lilies white, nor the roses red?
Shall we doubt whether even the crystal dew
Drops pearls on the path we tread?
We may dwell where there is no blue in the air,
No veil over earth, by and by.
But good is good, always and everywhere,
Though black may steal into blue sky.

We have read from the leaves of an old-fashioned Book
Of One in the glory unseen,
Whose gaze the seraphim dare not brook,
Before whom the heavens are unclean.
And the hope of immortals is in the thought
Of a truth and a Love so high
That possible evil sullies them not—
No black in the blue of their sky.

—Lucy Larcom.

✦ ✦ ✦

Life's fairest meadows have their perils. The birds find it so. Yesterday they hung their beauty-woven homes down among the waving grasses, Daisies bent over them tenderly. How sweetly the brook murmured in its wandering seaward! What could there be of danger in a nesting place like that! It was only last night that the mother bird, when the sunshine was flashing its goodnight over the world, peeped in upon her birdlings with happy heart, for all was well. But that was last night. This morning the little bird home is in ruins. * * * We have seen it so, many a time, friend of my heart! * * * Shall the soul grow bitter and the sunlight of the heart be changed to midnight blackness? Shall we give up the striving, the hoping, the dreaming? That is not what the bird does. She wings her way to the heights in search of a safe home. She had to be driven from the meadow that she might seek the mountain peak. Patiently she gathers up the fragments of the broken nest, all the shreds of cord, the bits of wool, the very ravelings of cloth, and bears them away

from the lowlands. She flits to the cleft in the side of the rock. * * * Shall we not be wise enough to learn from this little dweller the lesson of the life which is hid with God? Because he knows the peril of the valley he invites us to the hiding of the rock. * * * Come up with me! I will hide thee in the cleft of the Rock! I will be to thee everything thou thoughtest to find in the valley meadow! Come, dear heart! Come with me!—From "In the Rift of the Rock," by Edgar L. Vincent.

✦ ✦ ✦

"God hurting us? Why, God puts his hand out to shield us from the blows he knows are coming," writes Edgar L. Vincent. He would stay us if he could. Sometimes there is pain in the touch of his hand stretched across our way, but he doth not willingly afflict! Not because he would cause us to suffer does he let the shadow fall, but because he cannot say we shall do the thing we would. We plunge headlong into evil; then looking around for the cause of our pain, we see God and charge him with having brought the suffering which has stricken us down; and all the while he is there only to help and to cheer and to save if we will but let him do it. Close by our side he walks when the clouds of trouble, lifted up out of the ocean by the heat of our own passion and heavy with storm, hang dark above our souls. He may not keep the tears back; tears are sometimes good for the soul, but he does put out his hand to wipe our sorrow away. Dewdrops fall on the cheek of the lily; God lends warmth to the sunshine and the mist is kissed away. Our eyes are dim with tears of penitence; God touches them with his finger of love and they disappear."

✦ ✦ ✦

"At eventide in my boyhood days," writes Dr. Vincent in his article "Dwelling on the Top of the Rock," "my mother used to sit in the gathering shadow with her work on her lap. There were six of the little ones, and the hours had been filled with care. There had been clothes to make, food to prepare, and many a hurt to kiss away from the tear-stained cheeks of brothers and sisters. Now the little ones, the nestlings of the home, crept up to mother's side for the goodnight kiss. The last worn stockings lay there neatly mended. With folded hands she was looking away toward the sky, still touched with the sunset. With a hush on our souls we listened while she sang, in a voice just as sweet as that she knows on the Other Side, I am sure, this eventide song:

"Thus far the Lord hath led me on,
Thus far his power prolongs my days;
And every evening shall make known
Some fresh memorial of his grace."

✦ ✦ ✦

Far away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them and try to follow where they lead.—Louisa M. Alcott.

✦ ✦ ✦

"Lord, do not judge me by what I find, but by what I wish to find! I am still asking my way. There are still clouds and darkness round about me. I have not seen the King in his strength; but I have seen the King in his beauty."

"The Rift in the Rock," the book by Edgar L. Vincent, from which there are some excerpts this week on "Helps by the Way" page, is published by the Abingdon Press, New York, \$1.00 net. It will be found a very helpful and inspiring book.

The Home.

"Though you be one of the million
Hitched to the cart of care,
Ride as your own postilion,
Driving and drawing fair.
What though the road be dreary,
Fraught through each mile with guile?
What though your eyes be weary?
Lift up your face and smile!

"Trial may come—well, let it!
Worth for the worst was sent.
Shall not to win offset it?—
Coin of a man well spent!
The night may not even be starry,
But dawn shall be erstwhile;
So, trim up the lamp that you carry,
And lift up your face and smile!"

WHAT IS THE GOOD OF IT?

"Which of you by being anxious can add one cubit unto his stature?"

Here is the next argument. Sit down and fret for a year, and see how much bigger you are. You may well perhaps be something smaller; certainly shriveled in soul if not in body—but you will be no bigger. Put the finger of one hand on the finger of the other, and carry it down to your elbow, that is a cubit. Can you add that to your stature by your fretting and your care?

How quickly would we cease to worry if we did but think within ourselves. What good is it? Can you undo any thing by fretting? Can you change it? Can you lessen it? If minding will not mend it, then better not to mind.

Some time ago I was talking with a friend of mine whom I had met in the train. I inquired after the health of his wife. "Well," was the reply, "my wife is well, always well, and always very well, and what is better still she is always happy. I used to think that she had not the same sensitive nature that I have. When anything occurs to annoy me I am utterly upset. I cannot eat my breakfast; I cannot do my business; I am really ill. But the other day I found out the secret of my wife's complacency. Something had gone wrong which very much worried me. In the course of the morning I went into the house and found her cheerily going on with her work, actually singing as she bent over it; I felt annoyed.

"Really, my dear," I said, "You don't seem at all put out by what has happened today."

"O, no," she said, "I am not."

"Well," I said, rather angrily, "Then I think you ought to be."

"No, no, you must not say that. Look here. Years ago I made up my mind that when anything went wrong I would ask myself honestly and earnestly—'Can I do any good by thinking about it? Am I to blame in any way? If so, do not let me spare myself. Can I do anything to put a better face on it? If after looking at it honestly all round I found I could do no good, I made up my mind that I would give up thinking about it.'"

"Thank you," I said to my friend. "That is the philosophy of the highest life—'Whatsoever things are lovely, think on these things.'"

"But," said one to me one day to whom I told this story, "I cannot help thinking about them."

"Then," said I, "you are the slave of the thing, and not the master. You remind me of a story I have heard of a soldier on the field of battle called to his commanding officer, 'Captain, I have got a prisoner.' 'Bring him on then, my man,' said the captain. 'Please, sir, he won't come,' was the answer. 'Then come yourself,' cried the captain. 'Please, sir, he won't let me.'"

We often ask how much a man possesses. That is not the question. The question is how much possesses him.

Some time ago I was at the house of a gentleman in Yorkshire, who said to me, "I used to be a most irritable man. When anything went wrong I fussed and fumed, was miserable myself, and made all about me miserable. My religious influence was worse than undone. I suffered in health and I suffered in my business. But one day I pulled myself up and said, 'Look here, you are a fool!'"

While we are forbidden to call our brother a fool, it is well to hurl the epithet at ourselves if we deserve it.

"'You are a fool,' I said to myself. 'If your religion does not cure your temper, what has it done for you?' I made up my mind that I would bring all the strength of my will and all the grace of God that I could get to bear upon this besetment. Now I do not want to boast, but I thank God it is a very long time since I found myself fretting or worried. I cannot tell you the difference it makes, not only to myself in the happiness of my own life, but in the happiness of those about me.—Mark Guy Pearse.

For The Children.

THE HARVEST.

It had been a sunny summer in the fields and in the orchards. There was so great a harvest that the farmers and the gardeners could scarcely gather it.

"The village children shall help," said the King. "I will declare a holiday and the children shall work at the harvesting all day long to see how much they can garner. When it comes evening I will walk out into the fields and see for myself how industrious they have been."

Oh, it was a happy day for the children! The school books were laid away and the school doors were closed. The little girls put on their aprons and the little boys put on their overalls, and the children carried baskets and bags. There was a report about that the King would choose the most industrious child to go back with him to the castle and learn how to tend the roses that grew in his conservatory. That would be a very pleasant thing to do, because the King's rose room was a kind of fairy place, as sweet smelling as a dozen gardens, and full of red and pink and yellow and white roses that never stopped blooming.

The children were all out the day of the harvesting: Halmar, whose father had wide apple orchards, and Gerald, whose father owned the vineyards, and Elizabeth, who lived on the edge of the wheat field. There was David, too, who lived in the little house at the end of the lane where there was very little growing in the garden. David was only a little boy and he lived with his Granny, who was too old to do much planting.

"David has no harvest, so he can help us," the other children cried the morning of the harvesting. "You must help us all you can, David, because each one of us wants to have the greatest harvest to show the King when he comes by at the end of the day."

And David, who was a kind little boy, said that he would help the others all that he could.

"No one can pick apples as fast as I can," shouted Halmar, climbing as nimbly as a squirrel up an apple tree. The branches were hung heavily with sweet apples so huge that Halmar had to take two hands to hold one. Underneath the tree was a big basket. Halmar dropped an apple into it.

"Oh, wait, Halmar," said David, who was passing through the orchard. "You'll bruise your apples. Toss them down to me, one at a time, and I will catch them and put them in the basket for you."

So he dropped each apple, as yellow as a lump of gold, into David's hands, and David put them, one at a time and very carefully, into the basket. By the middle of the morning the basket was piled high and not one apple had been bruised in David's careful hands.

Gerald was picking bunches of juicy purple grapes in the vineyard.

"Wait a minute," he called, as David passed on his way home from the orchard. "I can't cut these bunches of grapes fast enough. If you will gather grapes, too, why I shall have twice as many at the end of the day. Will you, David?"

"Why, yes," said David, reaching up to the vines and it happened that he was able to gather the grapes even faster than Gerald. By noon a basket of the purple bunches was full and running over.

"Thank you, David. It's too bad that you haven't any grapes," Gerald said. "Just look at Elizabeth in the wheat field. As soon as she gathers a few stalks of wheat she drops them."

"That is because she is trying to work too fast," David said. "I'll go over and help her."

So all the afternoon David helped Elizabeth tie together her sheaves of wheat. By the time that the sun began to drop low behind the hills Elizabeth had a fine pile of wheat, the stalks neatly tied together. And David went home because he had no harvest of his own to show.

Then the King walked through the fields and the orchards to see how well the children had worked. They ran to meet him and he put his hands on their heads and told them that they had worked well.

"These are fair apples," the King said to Halmar.

"Not one is broken," Halmar said, "because David caught each one as I dropped it."

"You gathered many bunches of grapes," the king said to Gerald.

"David helped me. He had no grapes of his own," Gerald said.

"How carefully you tied your wheat sheaves!" said the King to Elizabeth.

Then the King passed on farther and he came to the little house at the end of the lane where David lived. David was helping his Granny get supper, but when he saw the King he came out and bowed very low.

"I have come to take you to the palace to tend my roses," said the King, "and we will find a warm corner for your Granny there, too."

David's eyes were bright with joy. "But I have no harvest," he said.

"Your harvest is greater than that of any of the other children," the King answered, smiling. "You have gathered the fruits of unselfishness."

(This story and the following one are from "The Outdoor Story Book" by Carolyn Sherwin Bailey. The book is copyrighted and we request that no republication be made of these stories. The book is published by the Pilgrim Press, 14 Beacon St., Boston; \$1.00 net; postage, 7 cents. It contains stories for the four seasons of the year—about animals, trees, flowers, birds, etc. We can wish no better

wish for the children in the homes where The Pacific goes than that it may be theirs to read or have read to them the stories in this book.—Editor.)

THE RED LEAF'S MESSAGE.

"Now we are all through; we are of no more use," rustled the autumn leaves. They had dressed themselves in gold and scarlet and russet brown because the fall days had come. They liked the October sunshine and the crisp air, but they heard the wind.

And as soon as the leaves had put on their autumn colors, puff, whirr, along came the wind and pulled them free from the branches where they had fluttered and grown all summer.

"We are of no use to anyone now," they said to each other as they floated like a bright cloud through the air.

"Oh, yes, you are," sighed the new leaf buds, hard little brown knobs on the twigs where the leaves had grown. "If you hadn't gone we should have been uncomfortable all winter with your stems pushing so hard on our heads. Now we shall be able to sleep comfortably until spring."

But still the autumn leaves rustled to each other.

"No one wants us down here in the road," they said.

"What beautiful red and yellow leaves; we have been waiting for you!" the children said, as they reached out their hands and caught as many of the leaves as they could. "We will make you into wreaths to wear when we play, and carry some of you to school for the teacher to put on the wall over the blackboard," they said.

But the autumn leaves that were left blew to and fro as they went down the road and across to the field, still mourning.

"We are not needed here in the field," they rustled.

"Here are the leaves," said the farmer, "just what my seeds and roots need to keep them warm until spring comes!"

Then he gathered as many of the leaves as he could and spread them over the bare ground to keep the frost from going deep down into the earth.

"These leaves will help my field to grow another year," the farmer said.

Now there were only a few of the autumn leaves and they flew through the air in the woods. They were the last leaves of all, left from the others, and they wanted to hide themselves in the woods where no one could see them.

"We are of no use. No one needs us," they rustled sadly to one another.

But as soon as the bright leaves covered the ground in the woods they found that they had been expected. The wild violet wanted a covering of leaves to keep her warm until winter was over. The hare needed some leaves with which to line her shelter in the hollow oak tree. The squirrel gathered as many leaves as he could to carpet his nest high up in the oak's branches. At last there was only one little red leaf left.

The wind took it and tossed it up in the air. Higher and higher went the red leaf like a bit of flame. It touched the tops of the trees and whirled over the houses, rustling wherever it went.

"We were needed. Even dry leaves are needed. We were of use," it sang.

Listen! You can hear this autumn message of the little red leaf today, and every other fall day.

In a life that stopped guessing you and I should not feel at home.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." —Ephesians.

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